

Indian Chieftain.

50 CENTS PER YEAR IN ADVANCE

PUBLISHED WEEKLY BY THE CHIEFTAIN PUBLISHING COMPANY.

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M. E. MILFORD, Manager.

VINITA, IND. TER., DEC. 17, 1896.

The members of the Dawes commission who reside in the east will leave in a few days for their homes to spend the holidays, while Capt. McKennon as usual will remain at his post.

Some of our exchanges seem to think that the work of the Dawes commission ended with the termination of the citizenship cases, but not so. Under the law the commission will now proceed to make up a final roll or census of citizens of the five tribes. Just how long this will take no one can tell.

Geo. E. Nelson and Col. Marcum are fighting over an imaginary office—the seat of a congressional delegate from the Indian Territory. Such does not now nor never did exist. It would be just about as consistent to go to the president and ask to be made governor of the territory. The treaty provides that the Indians may ask for a delegate, but Nelson and Marcum are not "in it."

We may not live long enough to see women vote, but another generation will, and with it they will see less drunkenness at the polls, less lying and less brutality, and more public spirit, heroism and romance in public affairs. There would be no doubt as to the result of an election in this city if the women could vote. The amount of liquor used by a party would be the measure of the majority against it, and of its defeat.

A high grade substantial citizen is always useful and is never out of place in a community, whether in a place of public trust and responsibility or as a private citizen. Indeed, it is a question if a moral, upright private citizen has not a more salutary influence than were he holding an office. Men about whom there is never any question as to which side of a moral question they will take are like the "leaven in the meal that leaveneth the whole."

It is said the Choctaws have agreed with the Dawes commission and the treaty, after several weeks negotiation has at last been concluded. The provisions are allotment of lands as soon as the survey is completed. Townsites are to be set apart as also the mineral lands, the lands to be inalienable and non-taxable for 25 years, and the tribal government is to continue not less than eight years. There is no provision for a per capita payment for relinquishment of tribal autonomy.

The death of Maceo, the Cuban patriot, by the treacherous hand of the Spanish general is sufficient to stir the blood of every lover of liberty the world over, but more especially of Americans. It is said the reason England could never subdue Scotland by force of arms was because "brave men were born in Scotland." The same reason would hold good when applied to Americans during the days of the revolution. The heart of every true American swells with sympathy for the Cuban insurgents, and now the more since the cowardly assassination of Maceo by the brutal Weyler. Spain can never subdue Cuba; like Hayne said of the South Carolinians, "the spirit of her people is invincible."

One of the best criticisms by which the breadth of character of an individual may be tested is their general attitude toward newspapers and the newspaper fraternity. Nine times out of ten the man who has a mortal dread of seeing an account of his actions in print has done something that he is heartily ashamed of, and that will not bear the calcium light of the public prints. Nine times out of ten the things that are purposefully kept from the newspapers are more or less crooked, and will not stand public scrutiny. An old negro preacher once remarked in a sermon out at the fair ground in this city that he "never knew an innocent man to slip out of de back do' when de sheriff rode up to de front gate." This is a good illustration of the man who seeks to keep back facts and information to which the public has a right. A man ought not to be guilty of an act that he would be ashamed to have his neighbors know all about, especially when it directly or indirectly concerns society at large. It is said that the late lamented Judge Parker never got too busy to receive pleasantly the newspaper people, and to give them the fullest information at his command. It indicated that he had grown beyond the narrowness and bigotry of lesser minds and that he was soaring in the sunlight of a nobler and a better existence, far above the pigmies who despise the ubiquitous reporter.

As an echo from the disgraceful school board muddle at Tahlequah, it might now be appropriately remarked that the slims of the serpent's trail is left on the Vinita school; and the people of this town have had to suffer for the sins of the council in placing Gas Ivey in reach of the school funds, and in a position to manipulate the school system of the country. At the time the Ivey board was created Vinita had the best public school ever taught in the entire history of the town, under the control of directors who were patrons of the school. The very first thing Mr. Ivey did was to turn out the teachers who had built up the school and made it what it was, and to also depose the board of directors and appoint Hoolie Bell in their stead. As a result the very next session the school played entirely out and the teachers quit and went home long before the time for the expiration of the term. But the records at Tahlequah show that three teachers were paid for a full term and that their certificates were signed up by Mr. Bell accordingly. Just how the teachers could swear to full time or how the gentleman mentioned could certify to something that never happened is one of the many crooked transactions of Ivey and his uncle.

This country has been humiliated for years by the carnival of crime that it would seem cannot be repressed by the present force of officers in the field. But the killing of Ed Reed at Claremore Monday has no especial significance, except to mark the passing of the official outlaw from the "wild and woolly west." Ed Reed was an outlaw by birth and inheritance, being a son of probably the most noted female horse thief and murderer that a country prolific in such characters has produced, who died, it is said, by the hand of this same son. Ed Reed had been a deputy of the Fort Smith court, and carried a commission as a reward for the blood of his pals whom he testified against and convicted at Ft. Smith. The wisdom or the necessity of arming and sending out such characters as deputy marshals has always been a matter of serious doubt, but now there is certainly no more excuse for it. The men who killed Reed were probably just the kind of men to do the job, being engaged in a business that would necessarily bring them in contact with the element to which Reed belonged. There is probably no better way to get rid of the blood thirsty villains of whom this country seems to have more than its share than to have them kill each other. Once in a great while a good citizen yields up his life to one of these fellows in trying to uphold the law, but like the Kilkenny cats, they generally aid each other in "shuffling off this mortal coil."

SOMEbody WILL GET "QUEERED."

A thing that has been puzzling the interior department of late is the delay of the freedmen commission in making its report. The dispatches indicate that the secretary of the interior is about out of patience and will extend the time for making the report no longer. In the meantime Robt. H. Kern has made several pilgrimages to the territory ostensibly on business connected with this report and the coming payment. Kern, it will be remembered, was an attorney for the freedmen before the compromise was agreed upon whereby the matter of enrollment of the freedmen was to be left to a commission, and when he, Kern, was selected as one of the commission also it began to look like the Cherokees had gotten it "in the neck." The reasons assigned for the delay in the first instance was that the stenographer had been sick and unable to transcribe his stenographic reports of the proceedings of the commission to typewritten pages. This was ground enough to procure the first delay, but since that other delays have been had until the department as well as the beneficiaries have gotten out of patience. In the meantime, Robt. H. Kern has run for congress in one of the St. Louis districts, and made, as above stated, several trips to the territory to look after the interests of the government and incidentally of his clients. Just what our Cherokee member of the commission has been doing all this time we are unable to say, but anyway it is viewed it begins to look like it was about time the number of Cherokee freedmen was made known and the payment made, if the work of this commission is going to be accepted.

When it developed that Kern was to be attorney and commissioner both in one, a good many thoughtful Cherokees began to smell as many as several mice, but when Mr. Dickson, of unsavory Shawnee payment fame, quietly gave it out that he would disburse the freedmen money, the thing began to look like a regular old time Indian department job. Kern and Dickson have undoubtedly

edly had their "foxy noodles" together and the department is about to get onto a nice little game of draw. It would be well for the government as well as the beneficiaries to watch Dickson and Kern; their ways are devious.

THE SAME OLD STORY.

It should be noted that there is a marked change in the expressions of the delegates in Washington this winter relative to the work of the Dawes commission as compared to what they had to say this time last year. Not many months ago the delegation was yelling itself hoarse declaring the report and the work of the Dawes commission to be a fraud and a farce. The chief of this nation also wrote a letter to some of the eastern papers stating therein that the report of the Dawes commission was "false as hell."

Now Mr. Geo. W. Bengtson placidly in Washington about the very satisfactory work of the Dawes commission, and says that the commission has at last gained the good will and confidence of the Indians. Wonder how the Dawes commission succeeded in gaining the confidence of the Indians? Was it through the influence of men of the Geo. Bengtson stripe? Not much, Mr. Bengtson and Hastings also belong to the class of what Bengtson designates as "intelligent, crafty and selfish men who prey upon the ignorant and easily deluded men."

It is to be earnestly hoped that the government will not again harken to the element in these five tribes, interested in keeping off action that will restore to the Indians their rights to the land under the treaty. The two delegates now in Washington are among those who led the unwarranted and unwise attack upon the Dawes commission from the day it set foot in this territory. They belong to a class of white Indians in this country who are interested in delaying measures looking to better conditions among the Indians in order that they may further plunder their people. They with many others of the Indian leaders are living right now, and have been for years, off the funds of the common Indian. Away with such rot. Let Bengtson and Hastings be men enough to confess that the Dawes commission has been right all along, and that a change in the affairs of these Indians is warranted by the conditions prevalent in this country.

The man who goes to Washington now and opposes the policy and work of the Dawes commission is an enemy to his people, and does not represent the masses of Indian citizens. The facts are that the common Indian is as well prepared to own and control his share of land and money as he ever will be and the sooner it is done the more of both he will have. If the Indian funds were out of the way the patriotism of these fellows who are fighting for delay would dissolve like mist before the morning sunlight.

MOVEMENT TO PURGE ROLLS.

For some weeks back petitions have been circulated in different parts of the Cherokee country praying that congress would provide for the purging of the census rolls of the nation, alleging that a great many names had found their way to the rolls, that should be eliminated. Last Saturday a number of those who have the matter in hand held a meeting in this city to talk over plans for presenting the petitions to congress and of sending some persons to Washington in the interest of the movement. The fullbloods seem to have signed the petitions numerously, as one list was shown signed exclusively in Cherokee. It is understood that the interior department will take the matter in hand and furnish transportation for one or more Cherokees to go to Washington to present the scheme. The proposition seems to be to have the Dawes commission go into the citizenship rolls of the nation fully and to investigate cases about which there may be doubt as to their rights to share in the common property of the tribe. One class that was especially mentioned is those known as "reservations," or Cherokees who took allotments back east and subsequently came here and were admitted again to another share in the Indian property. It is also alleged that a great many white people have been admitted by the citizenship commissions at different times and by the national council, who obtained rights in the nation through bribery of members and through misrepresentations of citizenship lawyers of which the Cherokee nation seems to have been greatly cursed.

The movement is a remarkable one to say the least of it, inasmuch as it is a virtual acknowledgment that the acts of the public officials of the nation for the last thirty years have been characterized by fraud, and that it must now devolve upon congress to undo the wrong

done the Indian by his own kind. It is what congress will probably designate as a "drastic measure," but notwithstanding it places the man whose case will not be investigated, if there are such, in the position of a non-combatant, and those whose citizenship is undisputed will hardly interpose an objection to a project that only proposes to protect and to benefit them. The average Cherokee citizenship lawyer will regard it, possibly, as offering an opportunity to fleece some one out of a little money, as doubtful cases will stand in need of being defended.

THE NEW ROLLS.

The new census rolls will be delivered to the Dawes commission as they were approved by council. The law authorizing the Dawes commission calls for an "authenticated" roll, and council adjourned without the necessary act of authentication. Hence, the Cherokee nation is unable to furnish the Dawes commission, for delivery to the secretary of the interior, an authenticated roll, as the law asks for, and Chief Mayes says that a special session will be called for the purpose of authenticating it. The chief has asked the Dawes commission for an extension of ten days' time in which to complete the copy now being made of the rolls, the law requesting their delivery by December 10th. It cannot be told what the result of this failure to pass the act of authentication, but as the rolls are understood to be for use in allotting the lands and funds, and it does not appear that they can be allowed at least before the next regular session of council, nothing very serious is apprehended; unless it should be thought by congress to be intended as a means of delaying action on part of that body, and induce summary legislation, which contingency, however, is rather remote. Nothing was to be gained by the neglect; it would not have taken twenty minutes to do it, and the rolls should have been authenticated.—Indian Arrow.

The above would indicate that our esteemed contemporary had not read the act of June 10th, 1896, authorizing the Dawes commission to make a roll of the citizens of the five tribes. The provision of the law is as follows: "And provided further, that the rolls of citizenship of the several tribes as now existing are hereby confirmed."

According to the law the recent census rolls will be worth very little to the Cherokee nation, as the rolls that were in existence on the tenth of last June were confirmed by an act of congress and are to be taken by the commission as being the true census of Cherokee citizens. The word "authenticated" or "authenticated," does not appear anywhere in the law, but the existing rolls were confirmed by an act of congress. The Cherokee authorities made a roll of Cherokees by blood in 1893 by which to make the great strip payment amounting to over six million dollars, or in other words the proceeds of the sale of more than one half the entire landed interests of the Cherokee nation, and were not willing to call it an "authenticated" roll. And it may be stated in passing that the roll of 1893 contained about 1000 more names of Cherokees by blood than the one made in 1896. Strange census figures of the most prolific race in the world.

The law in contemplation of the further work of the Dawes commission says: "That the said commission, after the expiration of six months, shall cause a complete roll of citizenship of each of said nations to be made up from their records, and add thereto the names of citizens whose rights may be conferred under this act."

RELIGION AND BUSINESS.

Rev. Dr. W. W. Boyd delivered a sermon on the question "Is it Possible to Christianize Business?" before a large congregation at the Second Baptist church in St. Louis last Sunday. The subject, he said, had been suggested to him at a recent meeting of the young men of his church, from numerous remarks made by employees of several of the large corporations of the city who happened to be present. Dr. Boyd concluded that it would be possible and practical to introduce religion into the business world, but the tendency of the age seemed to be to separate mercantile affairs from anything religious. As long as the proverb says, "The end justifies the means," "All is fair in love and war," "Competition is the life of trade," etc., continue to be the mottoes of the business houses, it will be impossible to Christianize trade. But although these rules apply to the business world generally, there were some notable exceptions, and one establishment in Europe had embodied in its articles of incorporation the declarations that in its future dealings the firm would strictly adhere to the golden rule. That this policy was not unwise in business affairs is demonstrated by the fact that the establishment still deals honestly by competitors and customers, and is flourishing as well.

The greatest evil this country has to deal with today is the love of the almighty dollar. People are not satisfied with sufficient wealth to supply them with the necessities of life. They must be surrounded by all the luxuries and have money enough to cut a dash in society. This tendency was more noticeable in business than

anywhere else. The idea of whether or not a thing was strictly legitimate did not often bother the man in trade, and if it ever arose, it was instantly dismissed by the assertion that "business is business" and that religion is not possible in mercantile pursuits. All thought of the golden rule was banished from mercantile establishments these days, and the rule was to crush business rivals. The large department stores were particularly aggressive in this line, and smaller firms and corporations were gradually being pushed to the wall and forced to retire. Trusts are becoming stronger and more numerous each day, and the rule was to check the greed of the average business man; the speaker declared that the republic was doomed.

But we should be thankful that the public schools, the newspapers and the pulpit are within the reach of all, and under this government men could post themselves upon the vital issues of the day, and register their votes upon the side which stood for better moral and material things.

Noted Chieftain Dead.

There is much sorrow among the Modoc Indians on the Quappaw reservation, in the Indian Territory, four miles northwest of this city. Their head chief, Scarface Charley, is dead. He died yesterday, after a lingering illness of several months' duration, and which the physician pronounced consumption. His hair and beard were streaked with gray on the arrival at the reservation, 22 or 23 years ago.

Since residing here he had been a farmer in a small way, and had always been peaceful and law-abiding. Some years ago he professed religion, and since that time had been a leader in the church and Sunday school and respected by Indians and whites alike. A private graveyard contains the remains of the three children. The tombstones can be seen from the door of his residence. He leaves a widow and three children and the remnant of the once famous Modoc tribe to mourn his death. He will probably be succeeded by Chief Yellow Hammer.

Scarface Charley was the last survivor of the small band of Modoc warriors whose cruel massacre of Brig. Gen. Canby and the Rev. Dr. Thomas, in the lava beds of Northern California in 1875 shocked the civilized world. Gen. Canby, Dr. Thomas and Indian Inspector A. B. Meacham, acting as a peace commission to treat with the hostile Modocs, under Capt. Jack, met the Indians at a point agreed upon, unarmed and without military escort, and, after a few moments' conversation, were set upon by the savages. Gen. Canby and Dr. Thomas were instantly killed and Meacham was left for dead upon the spot, but he was subsequently rescued and recovered. Four of the Indian chiefs who instigated the massacre—Capt. Jack, Scouchin, Black Dave and Black Jim—were afterward captured by Gen. Jeff C. Davis' command, and after trial by a military commission, were hanged at Fort Klamath, Ore.

Though a leading warrior of the tribe Scarface Charley was not then a chief. He always claimed that, though present at the scene of the massacre, he was in no way responsible for it. He was generally beloved by the white people of the lava-bed region, to whom he was well known. Scarface was not a wild or blanket Indian—in fact, he was not a Modoc Indian at all, but a refugee from the Kogi river Indians, who had taken a Modoc wife and settled down with her people. He was a very intelligent Indian, spoke English passably well, and had associated a great deal with the whites up to the time of the Modoc outbreak. After the execution of the leaders in the massacre the remnant of the tribe was shipped to the Indian Territory, and there being none of Capt. Jack's descendants left, or none of Scouchin's, Scarface was chosen chief, or rather was installed as such by the government authorities. Scarface took his name from a long, deep gash on his right cheek, which he had got in some fight while with his own tribe in Oregon. He was about 65 years old at the time of his death.—Seneca Dispatch.

Barlington Republican: On the road from Canby, near the Kansas line, to Bartlesville, in the Cherokee country, there may be seen a little grave that was dug right in the middle of the well beaten trail. There was at first used for a headstone a rough board upon which was inscribed some sort of an epitaph, but that has been lost, and nothing about the desolate place now gives any information to the passing traveler concerning the identity of the little one who lies buried beneath. The sight appeals strongly to the sentiment of all who see it for the first time. Whose child was it? How came the grave to be made in such a place? What were the attendant circumstances? When that lifeless form was laid therein, was some fond mother's heart wrung as only mothers know? Did some roughly clad father there perform the saddest task of his life when scanning tears fell from eyes unused to weeping? Or was the little one neglected and uncared for—a little selfish, nobody's child? These and hundreds of similar questions ask themselves of those who pass by. The matter cannot be dismissed from the mind. The mystery of it haunts and fascinates one until he would hardly solve it if he could, and he goes on speculating and wondering about the lonely little grave on the hillside where the only requiem heard is the howl of the coyotes and the rustling of the wind among the jack oaks. A rough rail pen has been built about it and caused travelers to avert their eyes and look on with horror. It has been made around the grave by people past and repast, and those who first see it will wonder and speculate and be unable to forget it.

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